1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien
Formosa AD1

121 167 177 178 eastern part of the mainland to Taiwan had been going on for several hundred years, beginning in the 1600's and virtually ending about 1900 when it was almost completely stopped by the Japanese regime. Throughout the early period and even after the Japanese occupation and administration of the island, the traditional Chinese culture brought over from southeastern China was maintained with little major change.

648 179 178 During the Japanese occupation of Taiwan, except for the period just before and during World War II when they attempted to Japanize the island, the government tried deliberately to inhibit fundamental changes in the Chinese culture.[1] As George Barclay (1954b:52) has pointed out, during most of their occupation it was advantageous to Japanese colonialism to maintain the Chinese social and economic order which already existed in Taiwan. It was by means of the traditional Chinese system, which facilitated the maintenance of social control, that Japan was best able to function as a colonial power and to derive the greatest advantage from this area, which soon became an integral economic part of the Japanese empire. Because of this policy of maintaining and utilizing the existing Chinese social and economic system, the fifty years of Japanese rule had limited direct effect on much of the traditional social life of the Taiwanese. This was especially true of the rural agricultural areas of Taiwan, where direct contact with the Japanese was infrequent and where the Japanese had, therefore, limited influence on the cultural level of life. Some superficial changes—religious forms, for example—were in later years forced on the Taiwanese rural people by the Japanese, but they were quickly dropped when Chinese rule was restored at the end of World War II. Today, unlike the situation in the urban centers of Taiwan where Japanese cultural influence was much stronger and is still evident, only few Japanese-introduced traits can be observed in rural Taiwan, and the people attach little importance to them.

However, during the later years of the Japanese period and especially during most of these past two decades under the Nationalist Chinese, the socioeconomic impact on the whole Taiwanese population has been significant. The combination of relatively efficient government, orderliness of life, and public health measures, together with an extensive system of communications on a relatively small island has greatly facilitated rapid population increase on a stable land base and a rapidly increasing growth of urban centers.

[744] [20] [161] [369] 369 [167]

Out of these developments, the most significant changes for the rural population have been the extension of village contacts and involvement with urban centers far beyond the immediate village area, and, with this an increased spread of urban influences or at least their effects into the rural villages. These increasingly significant extensions

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ment of the local area. In such villages, composed of a single large *tsu* organization, the *tsu* could virtually control the lives of its member families, unite the entire village population on the basis of common kinship, and thus furnish security to all its members. But even villages like Hsin Hsing, fragmented into many small kinship groups, found their security in complete identity with the village, which made it possible for them to band together and cooperate for mutual security against the everday dangers and problems.

The coming of the Japanese at the end of the nineteenth century saw the introduction of a strong central government which led to an increased orderliness of life. The Japanese also introduced an expanded and efficient system of communications and public health and sanitation measures. These measures, coupled with a stable and secure life, made possible a radical increase in population which became even more pronounced in the late 1940's and 1950's under the Nationalist Chinese government. As all of these developments took place, particularly the maintenance of local order, the ties of the village began to loosen with the loss of its protective function and ability to initiate control beyond its own village boundaries.

In Hsin Hsing (and probably other villages like it), some of the numerous kinship groups began to increase in size and develop into *tsu* organizations as described in Chapter 5. With growth, each group became increasingly concerned with its own sociopolitical influence within the village and even in the nearby area, especially as the former imperative necessity for village unity declined. Thus, Hsin Hsing began to develop into a village with several significant competing *tsu* organizations which started, to some degree, to undercut the formerly necessary coalition of the different village kinship groups. So began the weakening of Hsin Hsing village as a unified community.

As the population increase continued in recent decades, and an already developing problem of land scarcity became even more extreme, it gradually became both necessary and possible for increasing numbers of rural villagers to migrate to the growing cities to find work to supplement their insufficient income from the land. This migration has broadened the villagers' urban contacts and relationships beyond the village. At about the same time, as we have seen in earlier chapters, the villagers have become increasingly more dependent upon and involved with the greater market economy. This has become especially true as patterns of land use have changed in response to all of the changing conditions, so that many villagers are increasingly shifting from what was primarily a subsistence form of agriculture to what is now participation in the market economy of the country. Therefore, there has been an acceleration of the impingement on the village by the outside world.